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THE SUPPER AT EMMAUS
By Rembrandt

The Holy Cross Magazine

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His Wounds

BY EDWARD B. KING

It is sometimes hard for us to realize the confusion and bewilderment which possessed the minds of the apostles after the crucifixion and, I think, we are correct in believing that the Resurrection itself only heightened this state of mind when they were first confronted by it. It added mystery and awe, even fear, to their already confused and imperfect understanding. But when we come to some realization of that desolation which they had experienced, we see immediately the necessity and the importance of the post-Resurrection appearances of our Lord, His showing himself to the disciples after His Resurrection. It is especially significant, that on the occasion of His first appearance to them as a family group, that He stood in the midst and showed to them His hands and His side. In so doing our Lord convinced them of that of which it was not easy to convince them—He revealed to them that which He could have revealed to them in no more graphic way—He established without ques-

tion the truth which could not have been known but by His so doing. "Behold my hands and my feet and my side, that it is I, myself, and be no more faithless, but believing." 'Lo! it is I, Jesus of Nazareth with whom you walked and talked, whom wicked men took and hanged upon a tree, whom ye laid in the grave. Touch me and see—I have passed through death to life, behold, I bear in my body the wounds of my dying. . . . ' It was by His wounds that Jesus convinced His disciples of the fact of His Resurrection from the dead, by His wounds that He established unmistakably His identity. It was by His wounds that He brought the fearful and doubtful to a certain belief and a zealous faith. "He showed unto them his hands and his side. Then were the disciples glad when they saw the Lord."

But aside from this unquestionable establishment of the truth of His Resurrection from the dead, our Lord taught His disciples an even deeper spiritual truth with regard

to themselves. He taught them that the wounds of His Passion—the marks of His dying are the seals which designate without question the resurrected life. They are the trophies of the Church, the badge of faithfulness—the heraldry of the true soldiers of the Christ. The marks of death are the marks of life—the wounds of crucifixion are the seals of resurrection. For only those who have passed through death can live the resurrected life—and the marks of their dying are the unqualified evidence—the unquestionable proof of their resurrection. So it is that the Apostle can cry, "Far be it from me to glory save in the cross of our Lord Jesus Christ, by whom the world has been crucified unto me and I unto the world. Behold, I bear in my body the marks of the Lord Jesus." So too, St. Francis, after living a life which crucified the world unto him and he unto the world, received the stigmata, the dramatic evidence of the resurrected life which surged within him, which governed his heart and ordered his goings.

It is not given to us to see the Lord in the glory of His resurrected body as did the disciples, but He has given us a great promise: "Blessed are those which have not seen and yet have believed." It is not given to us to be a St. Paul or to receive the stigmata as did St. Francis. But one thing is given to us of which we are very sure, a thing which we have in common with our Lord and all His saints. It was by His wounds, the marks of His dying, that our Lord convinced even the most skeptical and doubtful of His friends (and this truth is eternal) for it is by this same means that the members of His resurrected body, those who share His resurrected life—we, here, the faithful in Christ Jesus—it is by the marks of the dying that we give our

strongest witness, our most convincing evidence—the unquestionable proof of the resurrected life to the skeptical and doubtful here, now.

There are those who think Christians should not be different, that they should be indistinguishable from the rest of mankind; but herein lies the weakness of the Church in this day. For Christians are those who die with Christ to self and live with Him to God, and the holiness of God is quite different from the pride of man. Christians are those who bear in their bodies the marks of this dying—identifying themselves with the risen and victorious Christ—holding before men, in all humility, the wounds which are the seals of resurrection, the hallmarks of eternal life. Showing hands aside to a fearful, doubtful and unbelieving world, saying, behold and know that I am I myself—I died, but I live, yet not I, for Christ liveth in me. See in me the marks of holiness—the wounds of a death, the seals of God-life within me!

Though they were freely received and gladly accepted, the wounds of our Lord meant pain and suffering to Him—yet they are very sweet to us, for they are the price of our redemption—the means of our salvation—the assurance of eternal life. As we follow in the steps of Jesus and stretch ourselves upon our crosses, the pangs of our death to self and sin and Satan are not always easy to bear, though willingly accepted. Yet the pains of this death are the occasion of joy to us—they are sweet to those who see them. For every soul which truly dies with Christ, also surely rises with Him: that soul, with Jesus, bears in its body the marks of its dying, the joy of love, the splendour of holiness. It is the marks of dying in the lives of Christians today which declare anew the certitude of Christ's claim—the reality of eternal life; it is these marks which reveal union with the risen Lord: the witness of these wounds alone, which will cause the skeptical to believe, the faithful to have faith—which will cause men to be glad when they see them, rejoicing that they too can share the glory of Jesus' Resurrection—that they too can share a full and complete life with Him forever.



A Man of God

By DAVID K. MONTGOMERY

THE phrase, "A Man of God," appears at least 51 times in Holy Scriptures.

Anyone can figure that out by counting the references in a concordance. There is nothing profound in such an observation, but there is a good deal profound in the meaning underlying that title. And the Church has met this morning to set apart some of its members to be, in a very special sense, "Men of God." If we had one wish for these young men, might it not be that as they go in and out among us in their ministry, all the rest of their lives, people might think of them as the Shunamite woman said of Elisha, "I perceive that this is a holy man of God." For when the Catholic and Apostolic Church takes men from amidst the congregation, since God the Holy Ghost has called them to exercise their offices and ministry as Priests in the Church of God (as we believe these men have been called) the Church very definitely expects them to be true Men of God, John the Baptist was not the only man "sent from God." In every age and the Holy Ghost has raised up fit persons to serve in the Sacred Ministry of the Church, and whatever the order of that ministry may be they are first and always "Men of God" in a definite sense.

Richard Baxter, years ago once wrote, "God never saved a man for being a teacher, nor because he was an able teacher: but because he was a justified and sanctified man, and, consequently faithful in his Master's work." So we present to our brethren in God two men who are apt and yet for their learning and godly conversation to exercise their ministry duly to the honor of God and the edifying of His Church. They take their places in the long line of men who have served God and men through the Church.

The office a priest holds, the ministry he exercises, is an honorable calling for a disciplined personal life, a constant "waiting on God" in prayer, meditation, and sacramental living. The priesthood, like the

diaconate, calls for a willingness to spend and be spent, to offer to God time and resources, since they must become, in a real sense, His time from now on—or rather ours to use for Him. And no man should despise the Order of Deacons, or feel that it is of little consequence in comparison to the priesthood. The Church is wise in asking a man to serve in this first Order until he proves himself worthy of advancement, "meet to be ordained a priest." A faithful, conscientious, hard-working deacon will make a good priest. And a man who chafes under the disciplines of the diaconate, who feels that he is not of much consequence to the Church, that he cannot "do much," as the saying goes, and who strains at the leash to be made a priest it not really ready for that Sacred Office. He will never make a great priest. So it is that in the first Order of the Sacred Ministry one learns some of the prerequisites of the "Man of God" as they were understood in ancient days. These men have served well their diaconate and are now to be made priests.

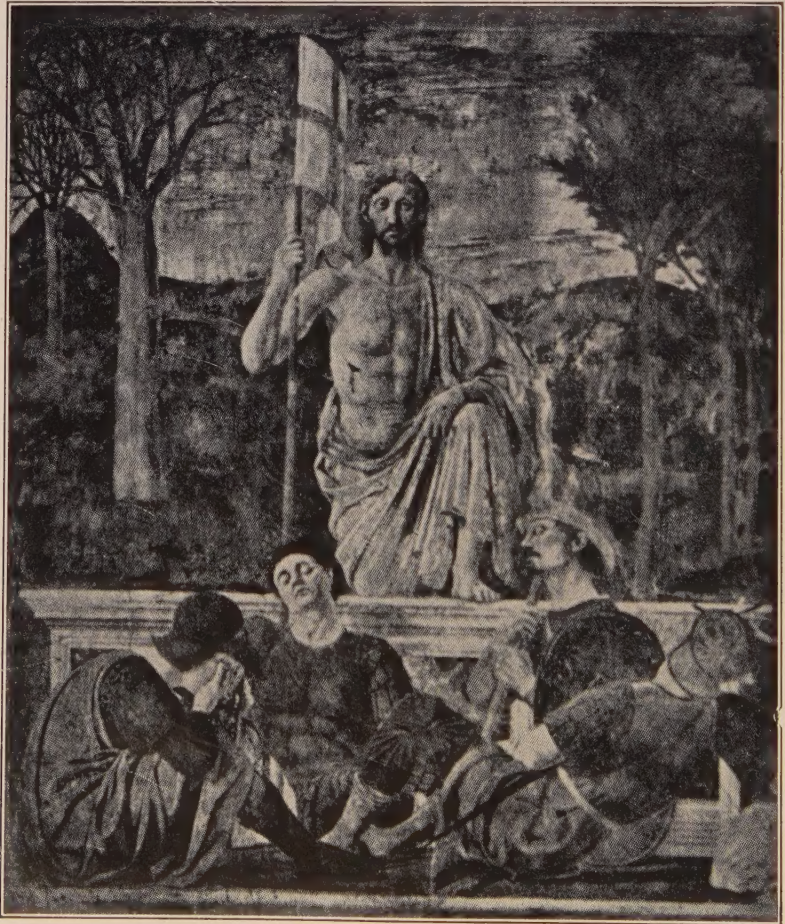
By the titles one may use, by the opportunities for service both in the sanctuary and in the parish-at-large, by contacts with people at the intimate crises of their lives, by the administration of the Holy Sacraments of the Church, by the consciousness of the power and direction of the Holy Spirit as one stands before men to say: "Thus saith the Lord God,"—by all these things one can learn the richness and rewarding satisfaction of the ministry. And there are great rewards, and there are far more opportunities to "do much" for our Lord, if one will seize them than one often realizes.

After all, to refer to the diaconate again, as the term "deacon" implies a server, so if one is to be a leader among men, a priest must first have learned to be a server, and learned it from a Lord who said, "I am among you as one that serveth," and "a servant is no greater than his Lord. It is enough if he be as his Lord." Into this rich fellowship of the priesthood, an ancient, honorable,

tried and wonderful ministry, we are to admit these two men today. And we are eager to find in them the ripe fruits of their training in college and seminary: the undergirding power for spiritual apprehension which they have learned from older, wise, priestly fathers-in-God. We are eager to discover in them, as they continue to press the door-bells and enter the homes of the people committed to their care, men who will be known and welcomed not as "the men from the Church," but as Men of God whose only excuse for entering those homes is that they come in the power and love of their Heavenly Father. I am hopeful that these good men will learn to pray, as I have found it so worthwhile to do, as they start out on

their daily calls, "O God, go before me into the homes and hearts of thy people, that at my coming Thy will may be done, and I may be as one that serveth." We are eager to discover in these men rich treasures of the mind as they *make* the time daily to read, study, think—and thus feed a mind that God may have all the powers of their intellect to use as He used the faculties of the great men in Holy Scriptures who bore the title "Men of God."

All of this will have been well-known to all of you, but it is very much on my mind as I join in welcoming into the fellowship of the Sacred Order of Priests these men. Because, you see, the Church is here to be a witness to Christ and to the power and con-



THE RESURRECTION
By Piero della Francesca

rn of God in human affairs. These men
e to be leaders in that Church, and peo-
e are always trying to divert the Church
om her true business. The Church must de-
nd herself sometimes from friendly ex-
oiters within as well as from heretics and
igans from without who will have none of
er. The Church must stick to its primary
nction as the Body of Christ—witnessing
Him. This is not always popular with a
kle public. But the duty of the Church,
ad of her Men of God, is to be true to
Christ. We will have to take our chances
ith the crowd. It is into this work that
e welcome our brothers today—men sent
om God to help keep Christ and Christ's
ill clearly before their own eyes first, and
en before the eyes of all with whom they
ome in contact.

Secondly, as a Man of God, each of these
riests is to deal with man *as he is* for the
urpose of making him *what he ought to be*.
s the Church, as some scoffingly tell us, only
refuge for the sad, aged, and weary? Or is
the greatest force ever given to men to
make every human institution and every
uman life "according to the mind of
hrist?" The Man of God is to help men
arn what it is to bring *every* thought and
very action into the captivity of Christ.
ishop F. R. Barry, in *The Relevance of*
the Church, says that to profess belief in
the Church is to live in the faith that Christ
ill win, that in Him all mankind will be
edeemed out of fear, hatred, and antagon-
isms into a true community of the Spirit in
hich God's love and justice will reign, and
ie mind of Christ will be the law of liberty.
The Man of God" is to make vital to his
eople what it means to measure up to the
ature of Christ—not as a pious quotation
om Holy Writ, but as the challenge of
hristian living. He must show men that
ey cannot remain dormant in life. As C. S.
ewis puts it in his pungent way, "A man
annot go on through life being just a good
gg. He must either go bad or hatch!"
hrough the Incarnation, and by the Holy
pirit in the Church, God is ever moving
orth to conserve and to perfect all that He
as achieved, and still strives to achieve in
earts wherein Christ is not yet enthroned.

The Sepulchre of Christ

Jesus Christ was dead, but seen on
the Cross. He was dead, and hidden in
the Sepulchre.

Jesus Christ was buried by the saints
alone.

Jesus Christ wrought no miracle at
the Sepulchre.

Only the saints entered it.

It is there, not on the Cross, that
Jesus Christ takes new life.

It is the last mystery of the Passion
and the redemption.

Jesus Christ had nowhere to rest on
earth but in the Sepulchre.

His enemies only ceased to persecute
Him at the Sepulchre. —Pascal

A Man of God is to help human lives to
sainthood—to "spiritual hatching." There-
fore, in his work of dealing with men *as they*
are to help them *become what they ought to*
be, he often hears equivalents to the words
hurled at the great ones of old, "What have
I to do with thee, O thou Man of God? Art
thou come to call my sin to remembrance?"
And the answer is "Yes—to reason of
righteousness, temperance, and judgment to
come!"

Thirdly, as a "Man of God" he is going to
be working in an *historic Church*. But he
must make clear to men the continuity of
Christian thought and experience all down
through the ages, not just in a Church which
is *in* history, but one that is *making* history.
We need to remind people again and again
that we are witnessing to the power of the
living Christ, not to a dead leader. The as-
tonishing record breaks through the spiritual
crust of half-loyalties to remind us that we
belong to "Christ who is our life." Christians,
therefore, are not to be bogged down by the
venerable antiquity of their religion, but
stimulated by its *living* qualities, and its de-
mands for vigorous, vital living. This is
something which we in this branch of the
Catholic and Apostolic Church need to re-
member. If the story is true that is told of the
late Billy Sunday, evangelist, it should give
us all pause. He was ranting in criticism
one evening, so the story goes, against all of

the church bodies, and he excoriated them all—except the Episcopalians! Someone asked him why he left us out. He replied, "It isn't good taste to criticize the dead!" Then he went on, "But if that sleeping giant of an Episcopal Church ever wakes up to the potentialities within itself, it can turn the world upside down!" As "Men of God," our brothers can help people feel how wonderful it is to belong to the Church with such potentialities—and then set about to realize them! People should know that each of us is not a solitary soul out on a lonesome journey, but one of a huge company. Surely the feel of those other shoulders touching ours, as they too swing on their way, to the same far-off goals and glorious ideals, heartens *us*. And does not the fact that all those masses of men and women, in every land and age and circumstance, have felt as we feel about the Catholic and Apostolic Church, have believed as we believe, have known what we know, have had experiences like our experience—must not that, quite legitimately, make our souls doubly sure? How can we ever thank the mighty spirits—aye, and the plain folk, too—of former days who daringly took Christ's tremendous promises into their hands, and had the audacity to feel that those incredible—sounding words might

possibly be true, risked their whole weight upon them, found that they held, and handed on the glorious tradition?

Yes, a "Man of God" will help his people see all that, and see even more—that the very place of their meeting, the Church building speaks to them of this same onrush of the work of God! Charles R. Kennedy in his play "The Servant in the House," writes of our *living* church—even in the building "You must understand, this is no dead pile of stones and unmeaning timber. It is a *living* thing—when you enter it you hear a sound—a sound as of some mighty poem chanted. Listen long enough and you will learn that it is made up of the beating of human hearts, of the numberless music of men's souls—that is, if you have ears. If you have eyes, you will presently see the Church itself—a looming mystery of many shapes and shadows, leaping sheer from floor to dome. The pillars of it go up like the tawny trunks of heroes: the sweet human flesh of men and women is molded about its buttresses, strong and impregnable: the faces of little children laugh out of every corner of stone; the terrible spaces of arches of it are filled with the joined hands of comrades: and up in the heights and spaces there are inscribed the numberless musings of all the dreamers of the world. It is yet building—building and built upon."

Truly our brothers stand, as we all do, in a great tradition—Yes, they will stand with Moses, David, Elijah, Elisha, to say nothing of all the prophets of the Old Dispensation: and they stand in the rich apostolic fellowships which St. Paul had in mind when he wrote to young Timothy, warning him against the temptation of the world and its ways, and saying, "But thou, O Man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith: lay hold on eternal life whereunto thou art also called, and hast professed a good profession before many witnesses . . . Timothy, keep that which is committed to thy trust!"

(Ordination sermon, preached in St. Paul's Cathedral, Springfield, Illinois.)



CHRIST APPEARING TO MARY MAGDALENE

By Martin Schongauer

(Courtesy of the Metropolitan Museum of Art)

Is Worship Necessary?

By ERIC MONTIZAMBERT

THAT is the most significant question yet to be recorded in the history of man. Certainly, since the race has grown out of the reign of instinct into a sphere in which reason acts as a hopeful adjutor, man incessantly has pressed for an answer. As the primary query put by man to himself its importance is invariable. The mere fact that periods of crisis and error force it in multiplying frequency from the lips of men, adds nothing to its meaning. It is at once the ultimate and the primary question, and the reply is both obvious and absolute. Here man is facing up to the one inescapable Reality. When he asks, "Why should I worship?" he really is toying with the fundamental matter of the existence of God. If God is but a phantasy of wishful dreamings the whole idea of prayer and worship is meaningless to life; and the man animal is content to chase his tail in an endless, purposeless, pattern of egotistic circles. Godless man, the core of his own universe, ought not to be surprised by the painful discovery that the end of his journey is always its beginning.

That, in truth, has been the basic error in much popular teaching about worship and prayer. Modern man, when given to "religious practices," persistently has sought his own ends. He has wanted to receive rather than to give. He has been taught to think and act wholly in the interest of self-satisfaction. Under the guidance of humanistic philosophers, and moved by the powerful pressures of contemporary psychology, he has been led into the belief that the deotional life can have no values except insofar as it may be a helpful factor in the development of a well balanced personality. That tentative concession is too eagerly seized upon by religious teachers struggling to prove that, after all, a little religion—ever more than "a little!"—is an essential ingredient of the prescription for contentment. That is true. But, true though it be, it is ultimately futile because the motive is false. Certainly church-going is good for . . . Psychological profits are to be reaped,

for a space at least, by those who devote a portion of their daily program to worship, prayer, and meditation. Even "giving alms," especially if it reaches the noble proportions of the tithe, produces that feeling of satisfaction so necessary to the "peace of mind" which every good psychiatrist would create in his patients. Why, then, do we insist that the motive here is wrong? The answer is almost too simple to be worth recording. One who seeks reward for himself alone, be it "peace of mind" or "money in the bank," is wholly selfish. He has no place in the Kingdom of God. Surely this is the dominant teaching of the *Sermon on the Mount* in which utter selflessness is made the key of redemption! For instance, the man who prays for true humility is never conscious of having received it. Dis-satisfaction is his earthly lot, for the disciple is never content with his achievements. The further he advances in the spiritual life the more aware of his own deficiencies he becomes. The Vision of God is, as Wells once said, "too much for our small hearts."

The gist of religion is the imitation of what is worshipped.

—Saint Augustine

This brings us back to the irreducible dogma of our opening paragraph, and we are driven to the basic query "*What is worship?*" Worship is adoration: the pure, selfless, spiritual prostration of oneself before the Throne of God without thought of duty or hope of reward. It is believing man's unquestioning acknowledgement of the Reality, the Power, the Glory, and the Love of the Creator King. It is the vivid, all possessing consciousness which overtook Moses as he heard the voice of the Lord saying, "*Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.*" It is the act of St. Thomas falling at the feet of the Risen Christ with the words, "*My Lord, my God!*" It is the contemporary Chris-

tian bursting into his ecstatic hymn, "*Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.*"

Really there is no more to be said. Once that man admits the reality of God (as He is made known through the Revelation of the Incarnate Lord) he is under the irresistible compulsion to adore Him. He who *is* can not be denied, neglected, or ignored. Thus it can be only an incipient unbelief—an unbelief which, unless checked, grows into an avowed atheism—that permits a child of God to forget his Creator and Redeemer; or, acknowledging His existence, stubbornly refuses to offer Him the tribute of worship. This latter attitude is neither unknown nor absurd. Men, whether primitive or modern, who have been nurtured in the false teaching which proclaims the Deity as a mighty omnipotence devoid of care for the fate of man are likely to repudiate Him come what may. The wife of Job was no unbeliever when, under the bitter lash of a puritan philosophy that blamed the Father for the ills of life, she counselled her husband to "*Curse God and die!*" However potent it may be terror is not a motivation to which the strong soul can succumb. Nor, though the very nature of the universe may compel the reason to belief, can it move the heart to adoration.

Now, as we reconsider our opening paragraph, we move far away from these last negative considerations. The believer who asks "*Is worship necessary?*" is concerned with things infinitely deeper than the utmost that is implied in the mere intellectual Theism of an Aristotle. His adoration never could have been drawn from him by Omnipotence alone. *It is the compulsion of the response of love to love.* Can one contemplate the whole historic panorama of the Incarnation in which the "Lord of lords and King of kings" enters wholly into the humiliation of a man's life with nought but a man's strength, battling through the full torrent of the total flood of man's temptations and man's anguishes, dying man's death and—in the very dying—ending its victory forever, without the responsive offering of his complete self? The Scottish Calvinists, despite their dour spiritual faith and discipline, must have been caught up in the full wonder of this truth when they laid down as the first

rule of man's life that he must "glorify God and enjoy Him forever." That, indeed, "the chief end of man" and the one inescapable condition of his progress in eternal life.

To be sure, the simple fact that God exists suggests that worship is the primary duty owed by the creature to the Creator. This is true regardless of the state of life in which the individual may find himself. It is enough to be alive in this glorious universe, which, despite the destructive efforts of sinning men, cannot be destroyed nor is measurably marred; for the "four square measurements of the Kingdom are eternal"—and—once faith has come to us—we no more are citizens of this physical world. So man's duty is utterly forgotten in the realization of the ultimate significance of the revelation—complete and sufficient for the worst—for the best of us—that "*God so loved the world that he gave His only begotten Son to the end that whosoever believeth in him should not perish, but have eternal life.*" And that, after all, was the secret of St. Paul's triumphant evangelism in which he preached nothing but "Christ crucified and risen" for us men and for our salvation. In view of this pivot about which the destiny of man revolves, it is difficult to picture one so ungracious that he can refuse the adoration of his heart and mind; for one does not find Calvary in company but alone, and—momentarily isolated by the love of God—must meet its promise and its challenge. The realization of a love so absolute that it would spend itself for the redemption of a solitary soul is overwhelming. Thus, confronted by the eternal crisis of the Incarnation, man is left with but one alternative. He believes and so worships, or he falls into the icy negativism of that atheistic humanism which man adores the idol cast in the image of his self. And this last is so clearly the way to madness both for individuals and nations that one is amazed at the ease with which some of us are caught in its trap.

Yet, while all that has just been said is necessary, it is incomplete. The Christ abandoning worship, ceases to be such except in name. He may live, as any atheist in strict obedience to the ethic of our Lord. But, since active participation in the life

Body of Christ is essential to eternal life; to be severed therefrom is to forfeit the rewards which come only from this union with Christ. This is what St. Paul means when, in I *Corinthians* 12:26, he speaks of the suffering of the "whole body of Christ" through the failure of any of its parts: an apt reminiscence of our Lord's dramatic, warning words in the Sermon on the Mount when he commands the plucking out of the offending eye, and the cutting off of the offending hand, "lest the whole body go into hell." (Mt. 5:29-30) There is a spiritual realism here that none may take lightly, to pass off as a mere secondary symbolism. The "limb," the "tendon," the "member" (the baptized disciple is variously called) exists and so lives only within the total functioning of the Church which is the one Body of Christ. Apart from this, the Divine source of all spiritual life, the individual member withers and dies: for this is indeed separation from God! Certainly this can mean nothing to the unbeliever who cannot see with the eyes that behold the Vision of God. But, confronted with this reality, the careless disciple is brought to the realization that, in forgetting worship, he is throwing away the key to redemption. The Holy Spirit Himself is thwarted by the believer's refusal to participate in His fellowship; for at once the wonder of the Faith, and the tragedy of man, that God suspends His omnipotence in the face of our revolt. The Divine Love wills that freedom must exist though its price be death. Love and compulsion are mutually intolerable.

Nothing can give us footing or hope against the degeneration of man but his regeneration by God.

—P. T. Forsyth

But though man, turning his liberty into license, may reject his Creator-Redeemer and dare not say that thus he brings eternal destruction upon himself. Regardless of the strictures of secular law, which deny that penance is an excuse for its breaking, Christianity automatically forgives the sinner his unwitting darkness. Utter physical isolation as that of a Crusoe on a desert



isle, the negligence of parents, the failure of the Church to exchange luxury for evangelistic enterprise—these and a dozen other misfortunes bring the unconverted within the sweep of the Divine compassion. Formally these are not within the redeeming Body of the Lord, yet He will not leave them comfortless. These have not rejected Him. The fact that the mode of their redemption is hid in the mystery of the Divine purpose compels us to silence. All that we know, or need to know, is that the salvation of *the knowing* hangs upon their integration with the Church of God.

So we are driven (at once by faith, and logic, and law) back to the Church as the Home of our Salvation, the fellowship of the redeemed. We are without the justification of a helpless ignorance. Being within the living Body of the Lord our whole life survives and grows by virtue of that spiritual nutriment which springs from Him. We are "bone of His bone" and "flesh of His flesh:" constantly recreated through the love of the Father, perpetually redeemed by the life-blood of the Son, continually sanctified by the coming of the Holy Spirit. Thus the Holy Eucharist is at once the primary source of our being and the core of our adoration. Here the Body of Christ fulfils its great function of redemption as the believer, prostrate in penitence, spends himself in total worship, and Christ comes to "dwell in us as we in Him." No more need be said, for this is the beginning and the end of the redeeming life.

Behind the Green Curtain: Thirty Years

BY RALPH T. MILLIGAN

ON December 18th this news was received in a letter from Sister Hilary, C.H.N., who is on the staff of the Holy Cross Mission in Liberia, West Africa.

"You will rejoice to hear that the Chief of Foya Dundu was baptized in September, also his wife and child and another man. I went over and spent a week and had a class twice daily and then Father Prior [Fr. Parsell] came over on Saturday evening and heard all our confessions.

"The next day, Sunday, the Cross was given to nine school boys and an old man, at 7 A. M. Then followed the baptism of Chief Martin Fumbe and his wife Elvina Boika and their little girl Olwen Kumba, and Joseph Kindema. Then the blessing on the marriage (the chief and his wife) and then Mass, which was partly sung, and with hymns in English and Kissi. Altogether the service lasted two hours. Three old Christian men walked over from Kpendembu and some catechumens from Konto Bengu. Now there are eleven Christian men and women and two children in Foya Dundu and so quite a nice little group. The chief's brother and two others had been baptized at Bolahun last Holy Saturday.

"The people of Gelema begged to have God-palaver again and with the Prior's consent I said that if they would come over regularly to class in Bolahun on Sundays I would come and sleep in their town and they would have a weekly class in their town. So after two months I duly stayed there—had a great welcome and dashes. They are still continuing to come over on Sundays and this morning over a dozen men and half a dozen boys and one woman came over to the class. Will you, of your charity, please pray for these people, that they may persevere and especially for Chief Martin Fumbe and the people of Foya Dundu."

This story is the result of thirty years of patience and hard work. This is how it hap-

pened. This is what lies "behind the green wall of mystery."

When the Holy Cross Fathers went to Liberia, thirty years ago, Bishop Overs said that he was sending them "not to three tribes but to three nations." All through the years the Fathers have worked among the Bandi, Loma and Kissi people who live in the far northwest corner of the country. The story which Sister Hilary has told happened in the Kissi Country, where the people are among the poorest of the poor because of the poverty of the soil and the heavy population.

Father Hawkins and Bishop Campbell made the first serious expedition into the country, into towns that were located from one to two days' walk from the Mission. Bolahun. Foya Kamara, where some European Pentecostals set up a mission station in 1947, was one of the chief towns that they visited. But it was to Porruma, a day's journey from Foya Kamara, that the Fathers decided to go and to begin their work among these people. It was "dear old Father Allen" who soon afterwards went, along with his boy Tufa, to build a house for himself, and a Church, and to establish a school. For several years, until shortly before his death, Father Allen worked in the country alone, at the age of 78. His school consisted of seven or eight boys. One of these was Tamba, who later became William Tambo, an Evangelist to the Kissi people.

With the death of Father Allen the work on Porruma ended—or so it seemed. A few years later, William Tamba was sent as an Evangelist to his own people. About 1945, Father Parsell established a new center of work in the Kissi Country. This was at Foya Dundu. A house was built, a school dormitories were erected, a house for the teacher and some class rooms. William Tamba was sent to evangelize and catechize the people in the Christian religion and to dispense some simple medicine. The school

compound was erected on a well-chosen site outside the town. The Church was built in the town itself and a house was found for Tamba and his wife and their small boy Jacob Siafa.

Things moved slowly, as they always do in Africa. Every day Tamba had prayers in the Church and once each week there was systematic instruction for the people in the town. Regular teaching was started in Kontonangu, Kpendembu and in one or two other small places nearby, and in Galema.

One notable thing occurred. In Kpendembu, a few years later, the Chief and his wife were baptized, and later confirmed. Besides them, in this same town, there later followed two or three other men and a woman. It was the first time that a native chief had ever been baptized in all the years of the Mission work.

In late 1949 William Tamba and his wife faced the sudden death of their only son, Jacob Siafa. At the time everyone thought that he had been poisoned by a man who wanted revenge on the townspeople of Foya Dundu. Many others tried to convince Tamba that the local alligator was displeased

because Jacob was attending the "white man's school." A thousand doubts and temptations assailed the parents of the small boy and for a while we wondered if they would renounce the Christian way and go back to the ways of their pagan friends and relatives. Tamba's faith was sorely tried, and his wife, Sia, nearly lost her mind. For a while they came to stay at the Mission in Bolahun with the Fathers and Sisters and to be among their other Christian friends. It was a great victory for the Christians in Bolahun when, after a month or so, they both agreed to return to Foya Dundu to take up their work for God once more.

Sister Hilary has worked in these towns through the twelve years of her work at the Mission. Often it seemed discouraging and always it was hard work. But "in due season we shall reap, if we faint not" and those who are readers of The Holy Cross Magazine and friends of the African Mission rejoice with her and with Father Parsell, the Prior, that the hinterland of Liberia now has another Christian Chief and that the fruit of the labors in Foya Dundu tastes so good.



BOLAHUN SCHOOL BOYS

The Mystery of the Church

BY BISHOP JOHN OF SAN FRANCISCO

Fourth Contemplation

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it." (*Rev.* 21:23-24)

A PART from the Church there is no salvation in eternity, and indeed no life in time. All that truly lives participates in the Church, for the Church is the true Life.

Outside the Church there are only phantoms of being. . . . Human life and human unions must be regarded in the light of this truth.

Every union in the world is church-like, either in its spirit or simply in so far as it is a *union*. The largest of this world's unions—the state—also to some extent reflects the light of the Church. Even a state most hostile to the Church, somehow and in some respect, fulfils in the world the task entrusted to it by the heavenly Church.

The Church may be compared to the sun (her face truly is Thy Face, Lord Jesus Christ—the Sun!) But a state-union is a lunar body, though having the "form of the sun;" in itself it is dark and borrows what light it has from the sun; and it is illumined by the sun on one side only. Such a description of the relation between 'Church and state' is neither historical, sociological nor juridical, but is on the plane of the metaphysical reality upon which all mankind is living after the fall.

One side of the state-union is illumined by the light of the Church. The other side of it is in darkness, excluded from the Divine Presence and deprived of the spirit of eternity.

The 'sunny,' church-like aspect of political, legal and ethical life consists in the consciousness of unity, of common life, service, responsibility and sacrifice; in understanding that the degree of responsibility

increases as a man rises in the social scale in instilling into human minds the conception and the feeling that wrong-doing is punishable and heroic deeds deserve recompense. . . . Every state imposes form and unity upon individuals by developing in them the primary ennobling sense of the necessity to renounce one's own will and egoistic isolation for the good of all; by putting the universal above the personal; by attracting and compelling all to general, worldwide "bearing the infirmities of the weak, and not pleasing ourselves." (*Rom.* 15:1)

The "sunny aspect" of the state includes governments, armies, law-courts, laws, taxes, public and social institutions, schools, universities—and it is through all these that man's soul, entering the world for its lifelong trial, first receives its form. The state is the place of the soul's first 'tempering.' This is why 'Caesar's' must always be "rendered unto Caesar." . . . Every state official vested with authority to protect the good and intimidate evil-doers is "the minister of God." (*Rom.* 13:4) whatever his religious convictions may be. Every ruler is a 'minister of God' simply by virtue of his good ruling—and only in so far as he exercises it.

The dark aspect of the state, unenlightened by the Church is the 'spirit of this world,' the spirit of living for the earth only. This is why everyone who defies the state, and tries to replace the Church by the state, is a servant of antichrist, whether he be a pagan of antiquity, throwing incense on Caesar's altar, or a modern man, allowing the state to trample on all the beliefs of human heart and all its hopes of eternal life.

This is why the state never can be a means to man's ultimate salvation. . . . The state has its roots in flesh and blood, in ancestor-worship, in tellurgic beliefs. All states to the very end of this earth's history will invariably devour one another, and the rise of one will be the fall of another.

For the salvation of the world it was

essary that the Fulness of the Church
ould descend into it. It came down into
ancient world like a New World of cre-
on. The light of a new relation to tem-
al existence dawned on the earth. The
nsient and the temporal was illumined by
eternal and unchangeable. . . . There is
salvation for man outside the Holy
urch. Only in it is the immortal human
d saved, and only in it is it nurtured and
ivened by its real food, the food of the
rit and of eternity.

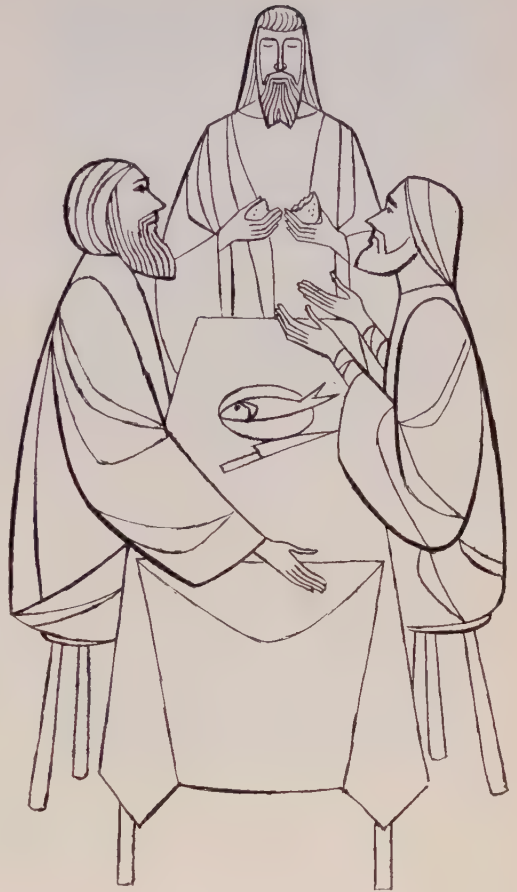
All states sicken, grow old, die and decay
e physical organisms. . . . Only the
urch is immortal and forever young in its
iquity (that was how St. Hermas saw
r in his vision.) It lives in all nations and
ates, bringing up the New Humanity.

Men ask themselves and ask Thee, Lord
w is it possible to live by meekness, hu-
ity and righteousness in this world? Does
ot mean weakness? Does it not mean con-
nt defeat? But look back upon the whole
tory of the earth, O man, and it will give
an answer. The proud and the strong turn
nothing. The most powerful kings and king-
ns vanish like a dream. World-conquer-
eat grass as oxen, like Nebuchadnezzar,
recognize in exile or on the death-bed
eir paltriness and insignificance. There is
greatness in their merely earthly great-
ss. . . . After Thee, the Crucified and
sen Lord, true greatness can only be
nd in Thy Truth.

From the Cross it shines even in this im-
rfect world that strives for imperfect
eatness. How wonderfully will it shine in
other world which does not vanish like
orning dew! . . .

All that is great and proud in this
orld drops into the abyss and disappears.
rist who has overcome the world, the
eek Lamb, the Stone 'not hewn with hands,'
atters every soulless idol with a golden
ad, silver breast, bronze belly and feet of
ay, and it turns into dust.

Who will remember the soul of Ghengis-
han? Who will pray to Tiberius or Caesar
ugustus? Who will prayerfully commit
God a single one of the hundreds of
haraohs who possessed all the precious
ones of Egypt, all its chariots and all its



wisdom?

How dead is all earthly fame! The world's
memory of its greatest men is merely a
painted and hideous mummy, in no way ex-
pressing the precious human personality be-
fore God, in the living eternity, in the eter-
nal memory which God alone can have and
which the Church desires for every man.

Only Thy humble and devoted children,
the sons of Thy Church, shine with true
glory in eternity, where there are no dead,
but "all live unto God" for they are with
the Living God. And we see these Thy ser-
vants, we know in spirit these Thy sons;
we glorify Thee in them and, through this,
love them with the highest love and glorify
them with the highest glory. We love them
as brothers—forever. We make them glad
with eternal gladness. And we respond, we
open ourselves to their living love that over-
flows the boundaries of the invisible world,

and through this love we glorify Thee with still greater glory. . . . All that have come to Thee, and in Thee have risen to life in spirit are living and dear to us, bright, serene, blessed and immortal.

What comparison can there be between this True Light and eternal glory of living man in God with the glory of museum mummies, of sand-buried pyramids, dusty pages of history and cold street monuments for which no one cares?

All unions and unities of this world, and all its states are doomed to sickness, decay and destruction. Only the Church of the Living God, "the pillar and ground of the truth" (I *Tim.* 3:15) is immortal; "the gates of hell shall not prevail against it." But it will prevail against them. . . . This cannot, of course, be said about any one parish or diocese or even about this or that particular church. Churches can sicken, decay and die like organisms—but *the Church* cannot.

The apostles shook off the dust of a city or house which received them not; and Thy Church sometimes forsakes this or that earthly place. . . . Of many ancient churches there is nothing left on earth—they are all in heaven in their saints, and from there share in the life of churches which still abide on earth.

It also happens sometimes that the Spirit of the Church forsakes certain churches or

church people. It withdraws from apostate. But sometimes these apostate churches and people still appear to belong to the tree of the Church; they are, however, only a dry branch, ready to be cast forth—unless it fills up with the sap that comes from the Vine, Christ.

The leaven of Truth has been put into the lump of history. . . . And no state is without it. Even a state most godless in its ideology is not deprived of it; apart from his own will opposed to Thine, man always submits something to Thy will, both in the life of his physical organism and of the organism of the state. But the spirit of men who compose the state is reflected in political forms and activities, and determines the degree in which a particular state is church-like. . . . Both states and individuals may be hallowed or unhallowed in varying degrees.

The agony in the garden heals all the agony of the race.

—P. T. Forsyth

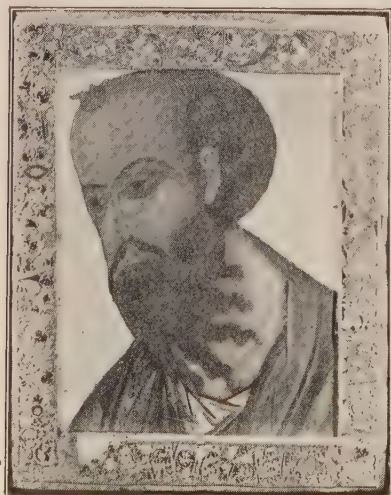
The spirit of the Church, entering into and overcoming that of the state, does not destroy the state, but enlightens it. If, however, the spirit of the state overcomes that of the Church, it undermines Church life.

Thus, if man's spirit is victorious over his mind and body, man does not die but lives both bodily and spiritually. But if mentality and the flesh overcome man's spirit, man becomes an animal—the most bloodthirsty and venomous of all creatures and the least obedient to Thee. . . . In the same way states which lose the spirit and the breath of the Church in their citizens become the most imperfect ant-nests.

The Church is mixed with the fallen world and is mysteriously combined with its history. The Church is "in the world" but "not of the world." (*John* 15:19)

True 'unworldliness' never lost and never shall lose its sense of direction in steering through the world—in running the course of faith and unfailing hope in the Saviour.

Christians are the salt of the earth and bring blessing upon the state. . . . But sometimes the world causes them to lose



SAINT PAUL
Russian Icon

their savour, and the state dissolves them in its life, in its earthly mentality. And not seeking the defence of the Cross and the Gospel of penitence and Holy Communion, they are taken prisoners by the devil who confines them in the hellish circle of sin.

Churches may 'sicken in their Christians' and can die like states. The world's general unfaithfulness tends to lower the ecclesiastical culture of the churches. They become infected with the spirit of the state, and 'leaving their first love,' (*Rev.* 2:4) live only by the pale reflection of the spirit of the church. . . . This is one of the common and dangerous diseases in their earthly history.

The Church seeks union on earth with every human union. It wants to serve human mortality through the spirit of the servants of the state as well.

If this consonance, which 'salts' life, is not attained, it is better that the Church should be openly persecuted by the state and recognized as an obvious stumbling-block in the psychology of state exclusiveness. This is the Cross of the Church.

The Cross of the Church means cutting under by Thy word the false and vain spirit of the world. Thy sons and servants should not avoid their Cross. They must do what they can to prevent the spirit of their earthly fatherland—the state—interfering with the spirit of their heavenly fatherland—the Church.

If the pure stream of the Church cannot flow through the state, watering the earth and giving life to the seas, if, owing to the selfishness and unbelief of its rulers and theologians, the state wants to mix the crystal water of the Church with the earth of the state—church people (especially if they are statesmen) must do everything in their power not to allow such a mixture, for it rests in—mud.

Only if it runs its pure course between the banks of the state, can the stream of the church water the earth and refresh its life with the spirit of eternal values.

It behooves the state, like everything else in the world, to ascend to the Church. . . . Such ascent was already taught by John the Baptist in his instructions to the soldiers, to



SAINT GEORGE AND THE DRAGON

the tax-gatherers and to the people's rulers who came to him in repentance, seeking to have their state service hallowed and to be saved in carrying it out. In commanding to give tribute unto Caesar while giving all to Thee, Thou hast taught us that the whole of life may be hallowed.

The state is not made church-like through being headed by Church-hierarchs. And it is not made church-like by its rulers becoming law-givers of the Church.

The realization of the Church—Thy coming, Lord,—does not always come 'with observation,' in manner perceptible to our coarse senses. . . . It cannot always be said of Thy church—any more than of Thee—"Lo, here is it, or there." (*Matt.* 24:23) "The wind bloweth where it listeth" (*John* 3:8). . . . At one moment the breath of Thy Church—Thy breath—manifests itself here, and a moment later it may, like a church candle, go out and be kindled in another place. . . .

The law, the justice and the power of the

state are not opposed to the Church, to its love and freedom, but may harmonize with them. In order that this should happen, the law must be applied to life through freedom in God, and external power must be the expression and the consequence of the inward power of obedience to God's will—an instrument of Divine Providence.

Embracing the life of the state, the Church does not vie with it on its paths, but completes and enlightens it. This happens when the servants and representatives of the state bring to the Living God "their glory and honour." (*Rev.* 21:24)

Everything is brought within the Church through seeking Thy Spirit. . . . It is done not through abstract legal enactments, but through the mysterious hallowing of human hearts. In state institutions, schools and colleges, factories and workshops, in woods, fields and towns, beside death-beds and cradles, there takes place the transmutation and transfiguration, through faith, words and precept, of lower human spirit into the higher, of the impure into the pure, of the spirit 'of this world' into the spirit 'not of this world.'

Without some goal and some effort to reach it, no man can live. When he has lost all hope, all object in life, man often becomes a monster in his misery.

—*Fyodor Dostoyevsky*

True love for every human being and for every fatherland in the world ascends to the love for Thy Church, O Lord.

The world's need is not only that its evil should be transmuted into good, but also that its good should be sanctified—that its false good should be made Thy true good.

On earth falsity is so cunningly intertwined with truth, and evil so temptingly mixes itself with the good, that even the Gospel may be preached not in the Gospel spirit, and men may defend Thy faith godlessly. . . . The spirit of Thy gentle Truth is killed by formalism and pharisaism, and

then only its lifeless sheath remains in the world.

Like a healing injection into the blood vessels, Thy Truth and Thy Love are injected into human hearts. . . . Thereby man's eternal life is saved! Antichrist—a reflection of the devil—darkens everything with his illusory brilliance, perverts everything with his spirit and kills with his falsity. . . . But Thou, Lord, givest the wisdom of serpent and a fiery will to Christians that they may wage a continual struggle, in Thy Spirit, for Thy Truth, without violating the temporal forms of the world established by Thee.

Thou callest all Christians as the prophet Elisha to throw salt into the infected stream of the world and heal the water of life by "The Spirit of Thy mouth." (*2 Thess.* 2:8) Christians destroy by faith their every impure thought, wrong feeling and false doctrine. Thy disciples take out the sting out of every false word that reaches their ears. . . . That is the struggle of the Church—the struggle for the Church. . . . And when on the first day of the New World the angels will proclaim that "the kingdom of the world has become the Kingdom of the Lord Jesus Christ," their message will show forth completely and to perfection the wonderful truth so familiar to all Christians in the world.

Everything will enter and is already entering the Heavenly Jerusalem, the Eternal life—everything except sin. Even now, on earth, there enters into it all that is brought to the Lord of Hosts by the blessed kings of the Revelation: "And the kings of the earth do bring their glory and honour into it." (*Rev.* 21:24)

The most difficult thing in life, not only for kings, but also for the Church's servants in the world, is to bring all one's glory and honour to God. But there is no offering higher than this!

The way to a harmonious combination between the Church and the service of the state is hindered both by kings who do not want to surrender any of their power to the Church, and by unfaithful pastors of the Church who seek spiritual and material power over 'God's heritage,' call themselves 'princes' of the Church and fail to set the





THE RESURRECTION

By Giotto

ple enjoined by St. Peter. (I Peter 5:2-3)
 All that is hallowed and 'salted' by Thy
 arch shall enter and already is entering
 Heavenly Jerusalem, even though it bear
 form of the state, law, authority and
 ver. . . . All the world's 'matter,' sancti-
 and spiritualized through man, is in-
 led in the Church. . . . The justice of
 Church forms part of its love, its min-
 ny brings peace. The power of the
 arch introduces freedom. Its truth is
 mined by Mercy. . . .

The conflict of earthly opposites ceases in
 Church, and their hidden mutual har-
 ny and co-relatedness are made manifest.
 in the harmony of Thy Kingdom, Lord,
 re is no contradictory complexity and
 harmonious multiplicity, but everything
 uires and retains the primary beauty of

Thy world, brought to the ultimate perfec-
 tion of Thy simplicity.

Everything is 'very good' (*Gen. 1:31*) in
 Thee. O Lord. . . . But it is good only in
 Thee—and only when in Thee.

With the spirit of Thy archangels en-
 lighten the kings! With the spirit of Thy
 angels enlighten the rulers and judges. Let
 Thy priests be salted with the Apostles'
 spirit, and poets and scientists—with the
 spirit of Prophets. With the spirit of heal-
 ers heal the physicians. With the spirit of
 hermits comfort the poor and the solitary.
 With the spirit of the merciful hallow all who
 have abundance. . . . And may the spirit of
 Thy confessors descend upon all who live in
 cities and villages, in the presence of sinful
 deeds and words. . . . The Spirit of Thy
 mouth is in the words of Thy Church.

Five Minute Sermon

BY THE RIGHT REVEREND ROBERT E. CAMPBELL, O.H.C.

There remaineth therefore a rest to the people of God. Heb. 4:9.

WHEN the Lord God had finished creation in six periods of time, we read that He "blessed the seventh day and sanctified it, because that in it He had rested from all His work." When He had finished all His work God rested. This does not mean that He relaxed, for the Holy Trinity was contemplating Itself in perfection of beauty and holiness. This rest was a work also, even though a change from that of creation. It was a true Sabbath,—a rest from the former activity, a rest of joy and gladness.

When on the Mount Sinai God gave the ten commandments to Moses, the fourth was, "Remember the sabbath day to keep it holy." We can read into these words so much or so little that we may well pause to study what they really mean. What is a sabbath rest? Some learned writers have given it the interpretation of a cessation of physical toil in order that mind and soul may rise to heavenly things. Whatever the relation between these thoughts, certain it is that in Scripture and in the Church they always go together.

The Hebrew word "Sabbath" connotes either the number seven, or a day of rest. That last, however, never has been taken to indicate a day of idleness. We find among the ancient Babylonians that every week there was likewise a day set apart as the time when men ceased from toil, and had an opportunity to worship their gods in the various temples. The Moslems observe Friday of each week as the opportunity for men to come to the mosque and pray towards Mecca. Servile labour is to be abandoned on that day, according to their strict teaching. We who have orthodox Jewish neighbors know that they still observe the Sabbath on Saturday. In principle this is quite right morally and religiously. But for us who are the followers of the Lord Christ the Day of Rest is more.

The Lord's Day, as our Prayer Book calls

Sunday, is our Christian Sabbath. We should observe it not as a day of idleness but of holiness unto the Lord. We deliberately push aside our work-a-day toil and distractions. We welcome it as a day of joy and gladness, for we remember God's work in us and for us. In a very real sense we enter into His rest. We offer the day to Him for His blessing; even while offering ourselves and all that we have. Thus the day is kept holy. Thus we want to sanctify the Lord God in our hearts.

So it is that we recall how after all His toil and suffering for us men and our salvation, after all His mighty work of redeeming the world, Our Blessed Lord entered into His rest that first Easter morning. Through all the centuries the Church remembers this. For the years to come she can never forget. In the Paschal offices, for example, how often do we meet the words "This is the day which the Lord hath made; we will rejoice and be glad in it." It is truly the Lord's Day, the day of fresh joy and gladness, the day of renewed strength. It is the opening of those eternal Sabbaths which St. Bernard sings.

It will not be difficult to comprehend what our text means if we realize this basic idea of the Sabbath. Every baptised Christian enters into that day which the Lord hath made. It is a day, not of twenty-four hours but extending from the moment of our baptism to the end of our earthly life. For through Holy Baptism, we were buried with Christ in death to sin. With Him we rise again in newness of life. Our new experience means a freedom, a rest from the cares of the turmoil of life. It means a spiritual refreshment and joy to the children of God. It means that we have the privilege of abiding in His presence and of growing in His love.

The ancient Israelites remembered God's Bible promises. That is one reason why we have our Bible today. They remembered His promises and His mercy and His power.

ing care. They remembered His mighty whereby they had been delivered from Egyptian bondage. They remembered their of rest to sanctify it to His.

It is told of that valiant soldier Stonewall Jackson that almost his last words were, "Let us cross over the river and rest under the shade of the trees." Rest from the heat of battle and the agony of civil war, rest where the tree of life grows was his dream. We likewise can pass over from earth to heaven, for now we know, now we have in Him who created both earth and heaven. We rest, not in death, not in idleness, but in the joy of new life in Christ Jesus.

Our Saviour told His critics that the Sabbath is made for man, not man for the Sabbath. Hence we claim our freedom, not from responsibilities or duty, but from slavery to hatred and fear. We join the triumphant Easter message, "He is risen. He is risen indeed." This is the day which the Lord made, because in it we enter with Christ into the rest which remaineth for the people of God. Tears, sorrow, pain are all left away. It is a day of rest in the weary march.

Rise up then as men on this day of Victory, we enter the New Life with our Captain. Salvation in the Kingdom of God. Rise and sanctify the Lord God in our hearts. With fresh songs of deliverance let us praise Him, who for the joy that was set before Him endured the cross, despising the shame.

The Order of St. Helena

During February and March the Sisters of the Holy Cross Helmetta have been busy with the usual conventual preoccupations of early spring: Lenten observances, and the preparation for Holy Week and Easter, including extra choir practice for the lovely special music. In addition, white habits had to be made in time for the clothing of a novice in March. Sister Virginia continued her studies at Rutgers, and gave talks on Religious Life to Woman's Auxiliary groups in Spotswood and Somerville, and Sister Jean gave a retreat to the women of the Saints' parish, Scotch Plains.

John, our caretaker, has a new puppy, black, and bearing some resemblance to a pointer. The Sisters share in his training by



ON MISSION

taking him for walks with the object of helping him get used to the surroundings in the hope of teaching him to remain inside the enclosure so that when he reaches the age of discretion he will not have to be tied up.

February in Versailles began with the grand finale of Conference Week. Father James McClain of Irving, Texas, was the leader this year. The topic for the week's study was "The Family." The week closed with a Children's Eucharist, celebrated in the parish church. Father McClain was celebrant and Father Rogers, who was making a visit in Versailles, gave the commentary. On Friday, the last day of Conference Week the usual "oral reports" from each group were presented at a celebration of the early Christian Agape. A large Swedish crystal beaker served for the common cup, and there was one tense moment when the first girl to receive it let it slip. It was recovered safely, however, and the meal proceeded in peace, as an agape should.

The principal returned to her work at

school early in February, after being out the whole first semester. Eight new boarding students were enrolled for the second semester. Father Kroll, our Assistant Superior, made us a four day visit in the middle of February. He gave the children a talk at evening chapel on the importance of remembering God often in our hearts.

On Shrove Tuesday we had our last fling before Lent, with our annual Carnival in

the school gym. The Carnival is chiefly for fun. The proceeds go to missions and other causes in which the students are interested.

The spring vacation began the middle of March and marked the end of the most difficult period in all schools, the stretch between the Christmas and spring holiday. Now we are looking forward to the coming of spring, and to Easter.

HOW GOD BECAME MAN

A Fourth Lesson for Children

Objects needed: A large red apple, work sheets as below.

Opening prayers: Our Father, Morning Prayer, Gloria Patri, Sanctus, Act of Contrition.

Review of memorized answers: What is our purpose? Whom does God want for His friends? How do we become God's friends? What does God know? What can God do? How many Persons are there in the one God? Where do all things come from? What did God give *us*? When did the world go bad?

"Game" review: How long did it take the world to make itself all by itself? What makes us think that the world came from God? When we study science, what does that do to our believing in God? Which hand did God use when He made the world? What can *you* make with *your* mind? What can you move about with your mind? When did God stop making things? What sins do animals do? The *big* difference between us and the animals? Who made the bad things? What made God stop loving Adam and Eve? Who made Adam do wrong? Whose fault is it when we do wrong? What tools does God use when He makes things? What partners?

Here (blackboard) are two words—HELP and SAVE. What is the difference between them? If I had a heavy box to carry, I would say, "Jimmie, please come and . . . ?" But if I got lost in the snow in the mountains, I hope you would get up a search party and come and . . . ? If I had a great stack of dishes to wash, I would say, "Oh Susie, come and . . . ?" But if I caught

polio, and it was bad, I hope that good doctor would come and . . . ? If I had some fierce homework, I would say, "O Daddy, come and . . . ?" But if I went swimming and got a cramp, I hope the life-guard would plunge in and . . . ? When it is HELP, who does the work? When it is SAVE, who does it?

Well, then, which word should we use when we get caught by a bad habit? If I tell a lie, and then another lie, and then another, and another, till it gets to be a habit, is it easy to stop and not do it any more? It is like an animal caught in a trap: the harder he tries to pull his paw out, the harder the trap bites him. Bad habits are like that: God can get us out, but we cannot get ourselves out. If I get mad and swear, and then get mad again and swear again, and then again, and again, till it gets to be a habit, can I just stop when I want to? It is like a fish caught on a hook: when he jerks to get off, what does the hook do? Bad habits are like that, (etc. as above). If I get stubborn and want my own way and then do it again, and then again, till it gets to be a habit, how easy is it to stop? It is like a cow caught in the lasso: when she rears back and pulls to get away, what does the rope do? Bad habits do the same. God can set us free from them, but we cannot get free by ourselves. So our first answer is: *We cannot save ourselves from sin; only God can save us.* How can we save ourselves from sin?

If your father and mother were out at a party and having a wonderful time with their old friends, and the telephone rang and somebody said that you were very sick

What would they do? ask one of the neighbors to go and see about it? go themselves? Well, when God looked down and saw all His people sick with sin, what do you think *He* did? tell some angel to tend to it? come down here Himself? What did He look like when He came? like a flash of lightning? like an enormous wave in the ocean? like a burning fire? (If they haven't already guessed.) Does this picture (Nativity) give you any hint? Who came to see the Baby Jesus? Who has a picture of it at home? What are the shepherds doing? the Wise Men? kneeling down before the Baby? Were they right to do that? Why? because that Baby was really . . . ? And when God became a human Baby we called Him . . . ? And that means . . . ? Now there are three persons in the one God: which One was it that became Jesus? So our second answer is: *God the Son came to earth to save us.* Who came to earth to save us? How can we save ourselves from sin? Who came to earth to save us?

Well then, what is the difference between God and us? Did He *look* different? Did He eat and sleep the way babies do? laugh and cry? grow? So then His body was like our bodies. But what about His mind? Did He learn things the way we do? choose the way we choose? Did the devil try to get Him to do wrong? So His mind too is like our minds. But there are three differences that you couldn't see:—

How many people do you know who are perfect—who don't have any fault at all? Not any? Exactly: we all have faults. We are all like this apple—very nice to look at but with one small spot that is starting to get rotten. Every one of us has a bad spot. But how many bad spots did Jesus have? That is Difference Number One; no more.

Number Two? If Jesus is God the Son, who is His Father? God the Father? That is right: Joseph was only His foster-father—His take-care-of-you-father. Jesus' real Father is God the Father. That is Number Two.

And Three? Well, who is Jesus Himself? He is God the Son. You and I are God's adopted children, and God loves us and is



close to us. But we are not *God*. Jesus is. That is the third difference: Jesus is God. How long has He been God? (always) How long has He been a Man? (1951 years, only they got mixed up in counting.) When did He stop being a man? (Never—He still is and always will be.) So then our third answer is, *Jesus is really God and really Man.* Is Jesus really God? How can we save ourselves from sin? Who came to earth to save us? Is Jesus really God?

We Christians have an old custom, to bow our heads a little when anybody says the name "Jesus." Why, do you suppose? Whose Name is it really? If you should hear somebody use His Name as a swear-word, how about bowing your head to show that you love Him? And if you are a boy and have your hat on, what else could you do?

And here is a prayer to tell Him the same thing: Jesus, my Lord, I thee adore: O make me love thee more and more. We call this the Prayer of Adoration. Let's say it together until we know it.

Closing devotions: Kneel. Be quiet. Make a picture in your mind of the Baby Jesus lying in the manger. Let's be the shepherds and Wise Men coming to worship Him. Let's say the Prayer of Adoration together. Now let's sing (say) the first two stanzas of "O come all ye faithful." Let's try to mean the words as a prayer to our Lord.

WORK SHEET NO. 4A

NAME..... GRADE.....

(Draw a line under the BEST answer, even if some of the others are true too.)

1. When people were sinking down and down in sin, God—wrote a book for us, made more laws for us, sent us a Teacher, came to rescue us Himself.
2. In order to do this—God himself became a man, God made Himself look like a man, God sent a man to speak for Him, God used a man as His agent.
3. The One who became our Saviour was—God the Father, God the Son, God the Holy Ghost, all three Persons.

4. The name JESUS means — Help, Teacher, Saviour, Leader.
5. Jesus is—God pretending to be a man, a man pretending to be God, half God and half man, God and Man both at the same time.
6. Jesus began to be God—and when He grew up, when He rose from the dead, when He went into heaven, He always was God.
7. Jesus stopped being a man—when He died on the cross, when He rose from the dead, when He went into heaven never (He still is a man and always will be).
8. (This time draw line under *three* answers that are true:)
The difference between Jesus and us is that He wasn't really human that He had no human father that He had no will of His own that He had no selfish streak that He was never tempted to do wrong that He is God (God the Son) there isn't any difference



SAINT AUGUSTINE'S CHAPEL—THE HIGH ALTAR

St. Andrew's School

THE first social event of the second term was the Fourth Form Dance. That is likely to be quite an affair. A class is not allowed to give a dance until its fourth year, so that is their first attempt. All their originality and pent-up energy is poured into it. The decorations are really striking and this year they were better than ever.

The theme was a western dude ranch. At the end of the room they built a fenced in corral, strewn with hay and decorated with artificial fire and stuffed animals and pictures borrowed from our museum. Appropriate wall decorations continued the theme around the room and the seats were made of hay—not very comfortable. We think it is good for the boys to have the opportunity to express their ingenuity in any way. We have four such dances during the course of the year, in addition to the big commencement Dance. The girls come freely from St. Mary's, and they reciprocate with dances at their school which our boys attend.

The grades at mid-years were quite good, for the whole. Of course, there are always some who have been convinced by a condition or a failure at mid-years that they have to do more work. We are glad to note an improvement at the end of the first grading period of the second term, which indicates that many of them are taking the lesson to heart.

Fifteen boys were admitted to the Honor Society this term, three seniors and two juniors. A third junior, who has been with us for only one term was admitted as a probationer. At the induction ceremonies, Dr. Crady, the Vice Chancellor of the University of the South, was the speaker. He commended the boys with an account of some of his atomic researches at Oak Ridge, and then he left to return to the University.

The flu epidemic, which has been raging throughout this area, finally hit the School. Fortunately it was a very light type and, although many boys caught it, they were sick for only a day or two. It put a heavy

load on Mrs. Ekdahl, the school nurse, but with excellent cooperation from the boys, she got through the siege successfully.

We have been fortunate in getting a new member of our faculty, Dr. Earle LeBaron, Ph.D. He has had wide experience in both school and college teaching, and has taken over our Latin and some of our English courses.

Our winter sports have been having excellent seasons. For a while we hoped that our boxers might win the Mid South tournament. In the end they took a close second with 31 points to the Tennessee Military Institute's 35. We had three champions and six runners-up. Best of all, Mack Carroll, our Head Prefect, who won his third championship, this year in the 108 pound class, was awarded the cup for the best sportsmanship shown in the tournament. That means more to us than winning the largest number of points.

Basketball is also doing well. The Mid-South Western Division B-team Tournament was held this year in our gym. Our B-team got into the finals, but there lost in a close and frantically exciting game. The A-team tournament has yet to take place. Our first team has been doing excellently all season, but as usual we suffer from the smallness of our boys in relation to some of the giants that our opponents can put on the court.

Thus in all departments the year has progressed happily. We have been blessed with unusually warm weather all winter. Already in February there have been several spring days that have brought out the daffodils. In a few weeks we hope to welcome spring in all its glory. That is always the pleasantest and busiest time of the year, and it goes all too quickly.

Not least among the activities we look forward to is the keeping of Lent and Easter-tide. At the school we have various extra devotions, including Saturday retreats which Brother Dominic conducts at the Monastery. We also expect two outside groups to come to the Monastery for Retreat. The

Prior has a series of preaching engagements in North Carolina and Florida that will keep him away almost the whole of Lent. Father Turkington goes to Mobile for Holy Week. It will be a busy and we hope a spiritually helpful time for all concerned.

So keep us in your prayers. We need the

support of all the Holy Cross Family as we try to carry on its work in the South.

The bond of the Holy Spirit is perfect freedom, holding us up that we may be saved in the firm grasp of our ascended Lord.

—Father Benson, S.S.J.

Book Reviews

COMMUNISM AND CHRIST by *Charles W. Lowry* (New York: Morehouse-Gorham Co., 1952) pp. xvi + 176. Cloth. \$2.50.

The title alone of this volume should allure many buyers. So should the fact that it is one of a series sponsored by the Bishop of New York, who has written a Foreword. The well-deserved reputation of its author will attract still another group. Therefore we predict a good sale.

It is a book which deals with the most exciting and significant struggle on a world-wide scale that has ever taken place; a struggle on which depends the whole future of the race this side the grave. It is a struggle which involves, as the author well points out, not only nor even chiefly material weapons (though, emphatically, these figure) but ideas. The ideas of the Communist side, horrible though they be, are clear-cut and thoroughly absorbed by their advocates. The ideas on the side of the Western Democracies, on the other hand, are (partly, indeed, because of their scope and grandeur) only vaguely articulated.

Doctor Lowry attempts to help us organize the ideas on which our Western Democracies are based. It is unfortunate that he does not help us even more than he does. His presentation is weakened by ambiguity, "scrappiness" and confusion. Above all, he does not know what to leave out. (For example, his discussion of the mystical religions which competed with Christianity in its early days and a too detailed elaboration of America's faults and virtues obscure the main outline and are uncalled for in a book this size.)

His two leading theses, however, are clear and cogent; namely, first, that Communism is a religion and that its purposes to make itself in the fullest sense a "World Re-

ligion"; and, second, that Western Democracy is based logically and historically on a conception of man which is essentially and exclusively Christian and that only our relations with Christ are revived if Western Democracy survive.

On the whole, therefore, it is a good book. Certainly it is a timely one. The more people that read it the better.

—A. W.

WERE YOU THERE? by *Harold E. Wagoner* (New York: Morehouse-Gorham Co., 1952) pp. 110. Cloth. \$1.75.

One cannot use the title the author has chosen and forget the rest of the line "were they crucified my Lord." Consequently a presentation of "individuals whose characteristics exemplified the Seven Capital Sins and of those whose lives illustrated the opposing Christian Virtues" while bibliographically provocative is disappointing.

In the "studies" of Nicodemus, Caiaphas and Herod one can trace the sin of Pride, Envy, and Lust respectively, but what of Anger, Covetousness, Gluttony, Sloth? In place of these we are presented with Pilate's sin of Indifference and Lack of Conviction; the Indifferent Mob's sin is Indifference while Judas has failed because he was guilty of the sin of being misunderstood; and Herod is guilty of the sin of Self-confidence.

It is also difficult to identify the individuals "whose lives illustrate the opposing Christian Virtues." Mark had a "noble impulse"; Simon of Cyrene in a predestined moment is "conquered by love"; Joseph of Arimathea "took courage" in asking for the Lord's Body. Mary of Magdala and St. John the Evangelist seem to illustrate the Christian Virtues of Love; Dismas comes to have Faith; Caiaphas had come to a "dead end" and the result of his turpitude to the conviction "Truly this was

of God;" but what of Justice, Temperance, Prudence, Hope?

We may also ask the further question. Is it right to present certain of these individuals as individuals who "were there," who knew that they were crucifying the Lord, and to judge their actions as if they were believing Christians. Surely Caiaphas, Pilate, Salome, Pilate and some of the others should not be so judged.

Another question is still more important. Is it not wrong to write concerning Judas that he is "a victim of circumstances." If Judas is a victim of circumstances why not every other individual referred to? Why not Jesus himself? Neither Pilate, Judas, St. Peter or Jesus claimed to be the victim of circumstances. "I find no fault in Him." "I have sinned in that I have betrayed the innocent man." "Depart from me for I am a sinful man, O Lord." If Judas was a victim of circumstances every other sinner who has sinned or shall live may make the same claim. Neither Pilate, Judas, or Peter made such a claim, neither can any thinking Christian.

There are other matters which claim the reviewer's attention, but the reviewer can but wish that the author might have taken a little more time to follow out his original plan, and to follow through to the end some of the implications which his statements evoke. The way of illustration. Can it be rightly said that (Jesus) is still on His Cross in their midst" in the midst of penitent and impenitent sinners of today? (p. 96.). And of persons who "were there" why is no reference made to our Lord's Mother?

—H. H.

CELOT ANDREWES by *Florence Higham*
New York: Morehouse-Gorham Co.,
(1952) pp. 128, Cloth. \$1.50.

It is the greatest pleasure to read so beautifully written work as this small biography of a great bishop and saint of Anglicanism. Dr. Higham has skillfully woven together the narrative, even where the story is most complex, into an account which never ceases to be absorbing. The recent Divorce Case is treated at some

length and the author goes to some pains to explain Andrewes' conduct when acting as judge. The bishop gave in to the wish of King James that marriage in question should be dissolved, and Andrewes seemed to have let the royal command override his conscience on the matter. This is the only possible blot which can be brought against one of the greatest bishops of our Communion.

—J. G.

Notes

Father Superior writes that he is safe in England and preparing to sail for the mission. During his stay of two weeks in England, he was expecting to pay visits to Cowley, Oxford, and to the Community of the Holy Name, Malvern Link, Worcestershire.

Father Kroll preached and conducted a quiet day at Christ Church, West Haven, Connecticut; preached at a lenten service at the Church of the Good Shepherd, Newburgh, New York.



LADY SHRINE—HOLY CROSS MONASTERY

Father Packard gave three addresses at Bennington, Vermont; preached at several lenten services at Saint George's Church, Newburgh, New York; preached at Saint Andrew's Church, Poughkeepsie, New York; conducted quiet days at Grace and Saint Peter's Church, Baltimore, Maryland, and Saint Michael's Church, Litchfield, Connecticut.

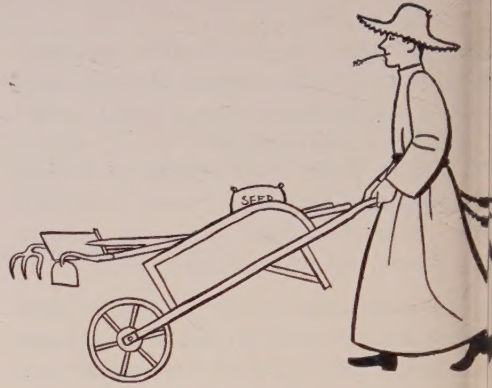
Father Harrison preached at Calvary Church, Wilmington, Delaware; conducted a quiet day for the Church Mission of Help at Auburndale, Long Island, New York.

Father Hawkins conducted a retreat for women at the House of the Redeemer, New York City; conducted quiet days at the following: Christ Church, Cossackie, Christ Church, Greenville, and Saint John's Church, Pleasant Valley, all in New York; held a mission at Christ Church, Joliet, Illinois; conducted the Three Hours on Good Friday at Christ Church, West Haven, Connecticut.

Father Parker conducted a retreat for men and preached at Saint Joseph's Church, Queens Village, Long Island, New York; preached during Holy Week and gave the Three Hours at Trinity Church, Portsmouth, Virginia.

Brother Sydney preached and gave a talk on the Liberian Mission at the Church of Saint Mary Magdalene, Toronto, and at the Church of the Redeemer, Stony Creek, both in Canada; preached at the Church of the Cross, Ticonderoga, and Ascension Church, West Park, New York; conducted the Three Hours at Holy Cross Monastery.

Father Adams conducted a retreat for men at Saint James' Church, Trenton, New Jersey; gave a quiet day at Christ Church, Montpelier, Vermont; conducted a retreat at the House of the Redeemer, New York City; preached during Holy Week and con-



ducted the Three Hours at Saint Ambrose Church, Chicago Heights, Illinois.

Father Gunn preached the Three Hours at Saint David's Church, Baltimore, Maryland, on Good Friday.

Father Terry conducted a retreat for students at Trinity College, Hartford, Connecticut; gave a mission at Trinity Church, Coshocton, Ohio; conducted a retreat at Margaret Hall School, Versailles, Kentucky; gave a school of prayer at Emmanuel Church, Winchester, Kentucky; conducted the Three Hours at South Kent School, Connecticut.

Father Gill conducted a quiet day at Grace Church, Newark, New Jersey; gave a talk on the Liberian Mission at Saint Peter's Church, Stone Ridge, New York; Grace Church, Haddonfield, and Saint Mark's Church, West Orange, both in New Jersey; conducted the Three Hours at Saint Martin's Church, New York City.

Intercessions

Please join us in praying for:—

Father Superior on his Liberian vocation; safety for him and good health.

Father Whittemore giving the annual retreat for the Society of the Oblates of Mount Calvary, Holy Cross Monastery, August 22-25.

Father Packard attending the diocesan altar guild meetings, Leominster, Massachusetts, April 17-23.

Father Gill giving a talk on the Liberian Mission at Trinity Church, Saugerties, New York, May 4.



An Ordo of Worship and Intercession, Apr.-May, 1952

Within the Octave of Easter Semidouble W gl col 2) for the Church or Bishop seq cr pref of Easter until Ascension unless otherwise directed double Alleluia in dismissal through Easter Week—for the peace of the world

Within the Octave Semidouble W Mass as on April 16—for *Christian family life*

Within the Octave Semidouble W Mass as on April 16—for *vestrymen*

Within the Octave Semidouble W gl col 2) St Alphege BM seq cr—for *Saint Andrew's School*

1st (Low) Sunday After Easter Gr Double gl cr—for *all in doubt and perplexity*

St Anselm BCD Double W gl cr Alleluia instead of Gradual in festal and votive Masses until Trinity—for the *Seminarists Associate*

Tuesday W Mass of Easter i gl col 2) of St Mary 3) for the Church or Bishop—for the *faithful departed*

St George Simple W gl col 2) of St Mary 3) for the Church or Bishop—for the *Church of England*

Thursday W Mass as on April 22—for *persecuted Christians*

St Mark Evangelist Double II Cl R gl cr pref of Apostles—for *our native evangelists*

Of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration) —for the *Order of Saint Helena*

2nd Sunday after Easter Semidouble W gl col 2) of St Mary 3) for the Church or Bishop cr—for *Christian reunion*

St Paul of the Cross C Simple W gl col 2) of St Mary 3) for the Church or Bishop—for the *Oblates of Mount Calvary*

Tuesday W Mass of Easter ii gl col 2) of St Mary 3) for the Church or Bishop—for the *Holy Cross Press*

St Catherine of Sienna V Double W gl—for the *Companions of the Order of the Holy Cross*

May 1 SS Philip and James Apostles Double II Cl R gl cr pref of Apostles—for the *bishops of the Church*

St Athanasius BCD Double W gl cr—for the *Liberian Mission*

Invention of the Holy Cross Double II Cl R gl cr pref of Passiontide—for the *Order of the Holy Cross*

3d Sunday after Easter Semidouble W gl col 2) St Monica W cr—for *all in civil authority*

Monday W Mass of Easter iii gl col 2) of St Mary 3) for the Church or Bishop—for the *Priests Associate*

St John before the Latin Gate Gr Double R gl cr pref of Apostles—for the *Society of Saint John the Evangelist*

St Stanislas BM Double R gl—for the *Church in Poland*

Thursday W Mass as on May 5—for the *Confraternity of the Christian Life*

St Gregory Nazianzen BCD Double W gl cr—for *Mount Calvary Monastery*

Of St Mary Simple W Mass as on April 26—for *chaplains in the armed services*

4th Sunday after Easter Semidouble W gl col 2) of St Mary 3) for the Church or Bishop cr—*thanksgiving for God's providence*

SS Nereus Pancras and Achilles MM Double R gl—for the *ill and suffering*

Tuesday W Mass of Easter iv gl col 2) of St Mary 3) for the Church or Bishop—for the *Confraternity of the Love of God*

St Pachomius Ab Simple W gl col 2) of St Mary 3) for the Church or Bishop—for the *increase of religious vocations*

Thursday W Mass as on May 13—for the *Servants of Christ the King*

Friday W Mass as on May 13—for *religious education*

NOTE:—On the days indicated in italics ordinary votive or requiem Masses may be said

From The Business Manager . . .

Lay Evangelism Needed . . .

"The Magazine gets better and better. The articles by laymen are grand, and I think mean so much more to other laymen, for they rather expect the 'round collar set' to write such things, but not a layman. This would be a different Church if laymen would try to convert other laymen instead of letting the priest do it".

Hold, Hold!

"The Reverend Mother has asked me to thank you for sending the back copies. We think the November and December numbers were quite the best in 1951—while the January one (just received) is better still." Having quoted from these two welcome letters (this is from Sisters in Dublin) we will stop basking.

Address Press, Please . . .

Orders for The Press and subscriptions for "*Holy Cross Magazine*" are sometimes addressed to the Order of the Holy Cross, or to individual members of the Order. Quite often this will result in delayed handling. If you desire "immediate attention" address all such matters to The Holy Cross Press, West Park, N. Y.

"How NOT to Kill a Flea" . . .

This is the arresting title of a "tract" mailed out by the United States Steel Corporation. Others are "The Boy Next Door" and "Whose Sacrifice?" We have been receiving these regularly for the past year. In the main they are speeches by the President of U.S.S. They are well written and attractively printed. You may not agree with the economic "doctrine" or the political

philosophy expounded. The point is that what they have to say is well said. All this makes us wish that laymen in the Church were one-half as able to define and defend the Faith, and that we had many more Tracts from lay pens.

How Was Lent ???

This is being written in mid-February but will not appear until April. Lent will be drawing to a close. If you have kept a good Lent you may be tempted to "give up". If you have kept a poor Lent you may be tempted to "give up trying". Do not give in to either temptation. Just determine to go on from where you are—today. God will be pleased. You will be happy and satisfied.

World Publishing . . .

See their advertisement in this issue. When placing an order for books please mention "*Holy Cross Magazine*".

A. C. U. News . . .

We wish that every member of the Church would subscribe to "The A.C.U. News"—only \$1. per year. Recent issues have been unusually good. Articles on the relationship between the Church and the National Council of Churches are invaluable. Send your dollar TODAY. Address: Room 1303, 34 Madison Ave., New York 17, N. Y. Don't fail.

We remember you in our prayers
We ask your prayers for our work
We wish you a very Happy Easter

Cordially yours,
FATHER DRAKE